# HINDUISM & ITS FUTURE
## IN THE
# NEW WORLD SOCIETY.

BY

DR. S. V. KETKAR,
M.A., Ph.D

TRANSLATED AND ARRANGED
BY
DURGA BHAGVAT

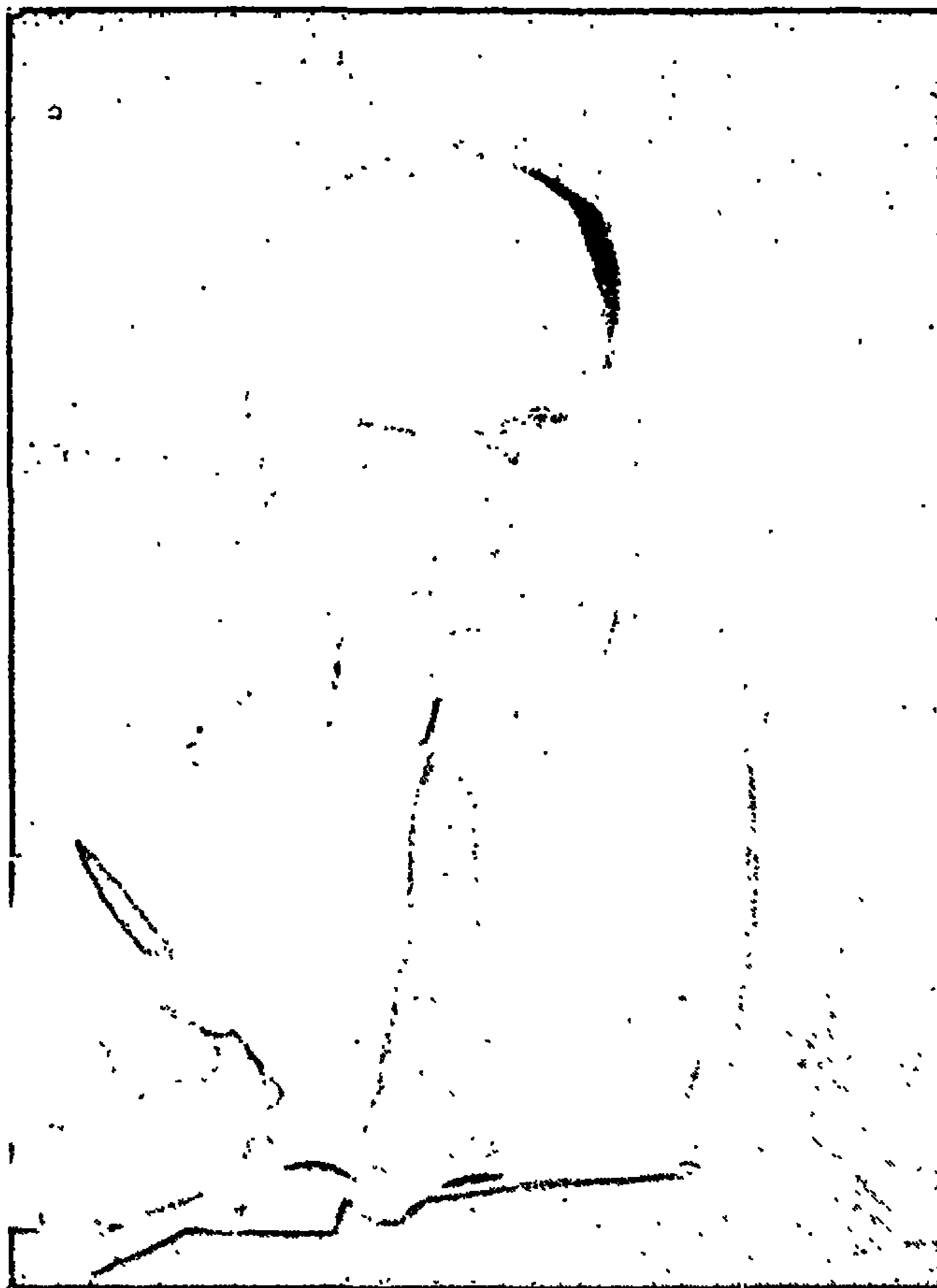
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# PROLOGUE.

The two burning topics of to-day in India, namely political independence and communalism, were never far from Dr. Ketkar's thoughts. In 1909 he wrote in English : 'The History of Caste in India', which was published in the United States of America. This was followed by another book in English, written in 1911 and published in London in 1912 : 'Hinduism : Its Formation and Future'. Then in 1920, when he commenced his great task of producing the Marathi Encyclopaedia in 23 volumes, he devoted the first volume of 500 pages entirely to "India and the World." If all that he said and wrote in this connection in various places were to be collected it would probably be found quite considerable in quantity. Such a compilation, however, would involve delay. It is at this moment that the main points of what he had to say ought to be placed before the thinking public in a brief, tangible form. Had he been living to-day he would assuredly have made a leading contribution to the present constructive planning and its execution. It is but proper, therefore, that, at least by means of the printed page, his voice should be heard again among the voices of India's constructive thinkers.

It has seemed best, for this purpose, to select mainly certain portions from Volume I of the Marathi Encyclopaedia in which these matters are dealt with in great

detail, and to present them in as nearly as possible a literal English translation, in order to make them accessible to a wider circle of readers, as well as extracts from 'Hinduism: Its Formation & Future."

It has often been said of Dr. Ketkar that he was born a generation and a half too early, that his outlook was "prophetic." This is one of the instances in which what he wrote years ago becomes absolutely applicable to an actual critical situation to-day.

It must, of course, be borne in mind that quite a large number of features that he visualised and predicted have, already since his death, that is, during the past ten years, been materialised or are in the actual process of materialisation. Nevertheless, his reflections should prove even more useful to-day than when he wrote them.

At about the turn of the century H. G. Wells, in England, began to speculate and write on the subject of a planned world, although his ideas at that time were still vague. In about 1916 his ideas had become more crystallised and he started writing vigorously and prolifically about the world state of to-morrow, a subject which occupied him till his death.

In 1911 Dr. S. V. Ketkar, in his book on 'Hinduism,' wrote a chapter on "World Civilization," and, though from a different angle and with India as his starting-point, he was aiming at the very same goal.

Other liberal and far-sighted thinkers, from the western view-point, also see in the development of a world society the only way to peace. Among the recent and most emphatic ones in America have been President Franklin D. Roosevelt and Wendell Willkie, the latter having expressed himself most unmistakably in his small book: 'One World.' Similar ideas are being expressed on all sides, and one extremely interesting and impressive personality labouring towards this end, through a different medium and in a different sphere, is the internationally famous Negro artist of song and drama, Paul Robeson. It seems peculiarly fitting to the moment to recall an occasion, not so long ago, on which he gave a practical demonstration of the principles he stands for. In 1943, before a meeting of seven thousand people, at Los Angeles, he sang together with ten thousand workers, and, as a citizen of the world, he sang songs of the people in their own languages—in French, Spanish, Russian, English, Chinese and Hebrew—and he sang them passionately, with a sincerity and understanding that touched a chord of sympathy in all hearts, because the sentiments in the songs, though expressed in different tongues, are of universal appeal. And again on his 46th birthday, at a party given in his honour in New York, he spoke about the need for a united and better world, about the faith of people in the world unity that is to take shape, and, referring to the African peoples, laid stress on the necessity of aiding them to achieve, through self-determination, their rightful place in the union of the nations of the world. To the promotion

of the new society he dedicates the gift of his particular genius. His own words are: "In the present world struggle, I see my work as a social weapon, not as art for art's sake. The mainspring of my life as an artist and as a person is a responsibility to the democratic forces for which I fight".

These few references suffice to show the trend of present thought. Yet, though the whole world, in its many separate units, is well aware of the urgent need, it is even now not yet sufficiently awake to bestir itself as actively as the exigency demands. India, though engaged in her own internal struggles, can least afford to ignore the call.

Bombay, June 1947. SHILAVATI KETKAR.



*Note* :—

The reader should bear in mind that the substance of this book was already written in 1911 and in 1920.

(*Matter printed in italics is interpolated by the translator.*)

# INTRODUCTION.

The literature on Hinduism both in English and in Indian languages is enormous. During the past century, with the spread of western ideas in this country, a new interest in the well-being of the society, and need of a really sound religion has been created. With science, atheistic ideas also spread fast, and divergent opinions about things big and small have been expressed from time to time. The glamour of the British people's success in life as compared with our exhausted systems in all walks of life, created a class of thinkers and social workers, like Raja Ram Mohan Roy, whose souls were fed with western ideals. They did not embrace Christianity, but founded the sect of Brahmo Samaj, mainly religious, but aiming at social welfare. What puzzled those public men was the caste system of the Hindus. The evils of caste distinction, as they were already exaggerated by Christian missionaries then, became their chief target. A blind fury against all that pertained to the caste system in India took possession of them. More and more were they dragged into the currents of western civilization. Their activities were naturally counteracted by the rigid orthodox school in the country, the veteran supporters of the caste system, who, as extremists, found no good in western civilization.

Then came another class, that of the philosophically-minded Hindu youths, conversant with the good points of

western civilization, but whose hearts were nevertheless filled with intense love for their own religion and their own country. To this school belonged Swami Vivekananda. This school spread the doctrines of Hinduism all over the world and gained for Hinduism an everlasting esteem in the western world. Their topics of discussion, however, dealt more with the philosophic excellences in Hinduism than with any other social corollaries pertaining to it. There were now thinkers, great and small, among the Hindus, in all provinces. Along with the political problems, the social problem of inequality among men was the chief. Social disabilities of the backward classes became the central theme of the activities of all kinds of progressive thinkers. For instance, as in Bengal the Brahmo Samaj took up the cause of eradicating caste distinctions, in the Punjab the Arya Samaj did the same thing, though their ideals were entirely different from the former. In Maharashtra Justice Ranade, Jyotiba Phule, Vishnubuva Brahmachari and other public men did the same. In the south, at Adyar, Dr. Annie Besant founded her school of theosophy, which spread all over India. All these activities went on along separate tracks. Apparently there was no coordination in the different views, yet slowly the common mind was awakening to its needs. New curiosities were coming into being. The political slavery added to the bitterness of the average man when he inevitably discovered one day how helpless he was to handle even the smallest of situations. These feelings aroused a determination

among ambitious youths to smash down the political power at any cost. The political struggle became stronger day by day and the social problems receded into the background.

However, it curiously happened in Maharashtra, that Agarkar, belonging to the staunchest followers of the political creed of Tilak, propounded for the first time in vehement words, that social problems were as urgent as the political ones and that both should go hand in hand. Agarkar's attempts were unfortunately not crowned with success. The thirst for political freedom was so great that it pushed every other issue aside. Agarkar's failure to coordinate the political and social activities, however, carried seeds of potential success. His ideals blossomed in the Gandhian way of social service. Ever since then the social problems have been as predominant as the political ones in our national life.

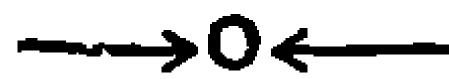
Literature on the social system of the Hindus has been flowing incessantly, and the common man's understanding of it has been adding a new dignity to it every day. Now that one of our great political aspirations is about to be realised, the social problems will have to be studied with redoubled vigour, and social activities will have to be directed in such a way that we shall be able to enjoy the fruits of a well-earned nationhood.

The present little book of Dr. Ketkar's is the rationalist's point of view of the situation. It is a cold analysis

of facts and a unique and most intelligent appeal to reason such as we rarely find elsewhere. If other big men have appealed to our emotions and better sense, he challenges our intellectual side and at the same time makes suggestions which are entirely practical. Most of us will have to change our former views about the structure of Hindu society, caste distinction and our social obligations after reading these pages. This is an intelligent man's guide to the reorganisation of Hindu society and in this spirit the reader should take it up.

June 1947.

DURGA BHAGVAT.



# CHAPTER I.

## THE STRUCTURE OF HINDU SOCIETY.

Hindu civilization is not the product of a solitary group of people, nor that of a homogeneous section of mankind, but a result of the combined efforts of two different groups of people, the Aryan and the Dravidian. The spread of this civilization covers different epochs, as a result of which the effects of culture arising out of the intercourse of divergent communities were also not uniform. *For example*: Among the Ceylonese the existence of the Brahmin is not in evidence, while in Cambodia the Brahmin and even deities like Shiva and Vishnu are to be found. The Acharyas of the south, the results of whose thought are plainly visible in North India, fail to influence the eastern peninsula. The remoteness of this culture from the centres of Hindu civilization opens the way, in proportion to the distance, to the influence of foreign culture.

*The peculiarity of the structure of Hindu society must needs be first analysed and properly understood before we enter into the more detailed discussion of the nature of Hindu civilization and its place in the formation of a new world civilization, in the shape of things to come.*

The Hindu society is a group of communities. The world contains many communities. We Hindus look upon certain of these communities as akin to us; some we consider superior to the rest on account of their purity and sanctity, while we look down on some as inferior. The Brahmin caste, on account of its sanctity, is superior to all the others.

The history of Hinduism, or rather of the so-called "Hindu" society, as it is to-day, and that of the uniformity of culture of the various groups of individuals contained in it, are quite different. The uniformity is not the result of a conscious attempt to convert some portion of the people by the rest, carried on by a group of certain individuals in the society and based on a particular creed, object of worship or preceptor. When two tribes meet, each of the tribes borrows something from the other, and in course of time either the tribes fuse, or, if they do not fuse, at least a considerable uniformity is produced. When a number of tribes meet on the same spot there is naturally a tendency towards uniformity of their customs and manners. The tribe that is dominant is imitated by the rest. The ideas of the different peoples tend to become uniform in the course of time, and if there be any class of people more intelligent and more cultured than the rest they are looked up to and are consulted by those who are less intelligent and less learned. If the families, clans or tribes which come together have certain distinctive gods of their own, some of the gods are forgotten and some remain. The surviving gods, when they are brought together, either become special deities, subordinate to the supreme single deity produced by the conception of the monotheistic philosophers in the tribes, or they may even be regarded by them as different manifestations of the same deity.

Thus, by mere contact, by living together for a considerable period, are acquired a common stock of ideas, a common system of manners, a common tradition, a common theology and a priestly caste. And when the tribes become more closely associated, the documents and the traditions of one tribe are regarded as a common heritage

of the whole population. This has been essentially the process by which Hinduism or the Hindu community and its traditions have grown. The chief factors which brought about the uniformity over large tracts of territory have been the migration of the Brahmins and Brahminised people everywhere, and the conquest of some parts of India by recognized Brahminist princes.

This is the summary of events and processes that have been taking place for centuries. But these facts are such as cannot be easily observed by a foreigner, or even by an Indian. And for this reason there are some ideas and beliefs, which have no foundation whatsoever, being held and spread by ignorant persons. Many people believe that the Hindus are the most conservative people and haters of everything foreign, and that they do not admit foreigners into their fold. Nothing can be further from the truth. Present Hinduism is nothing but a mixture of heterogeneous tribes and their traditions.

Sir Alfred C. Lyall, in his excellent article on "Missionary and non-Missionary Religions" in his **Asiatic Studies**, second edition, London, 1884, has beautifully described how the Hindu society expanded by incorporating wild tribes within itself.

Hinduism is not a "religion". The essential difference between social systems like Hinduism and those social groups enclosed in religions like Christianity and Mohammedanism is that in one case there is no conversion, that is, adoption of one group or individual by another, while in the other case there is. In one case the uniformity of manners, customs and beliefs depends on intercourse, intercourse itself depends on territorial contiguity

and the increase of intercourse depends on lapse of time. In the other case, that is, in the case of a society enclosed in a "religion," an attempt is made to make the candidate for admission believe what members of the religion believe, and if he believes what they do, and discards all that he has which may be different from their beliefs, then he is, individually, admitted into the social group enclosed by that religion. In this manner the religions, or rather the societies living under religions, have advanced and progressed.

To obtain an adequate idea of the Hindu society one should imagine a faggot held together, not by any band that would bind all the sticks, but by a number of bands, every one of which would bind bundles which are variously formed and overlap. Some of the sticks would be firmly bound in the faggot and others would be less so. If a stick breaks any of the bands that tie it, it would still be bound by the rest, and would thus be kept bound within the faggot. This faggot represents the Hindu society. There is no single doctrine which keeps the Hindus bound to each other. The ties which bind them are many and varied. One of these, the most important, is veneration for the Vedas as the final authority. The second in importance is the common priesthood, the Brahmins.

Though respect for the Vedas and the Brahmins joins a large number of communities, their hold has not been complete. A large number of castes and tribes have neither the right to read or listen to a Veda, nor the right of approaching the Brahmins to minister to their own needs. Their priestly function is performed either by

priests of the same caste or by some inferior caste. Still, these castes cling to Hindu society and are regarded as a Hindu caste, though they hold a low position in the community.

Of other bands which bind them to the Hindu community the following are important:—

1. First of all, as far as impure classes are concerned, though the Vedas and the service of the Brahmins are beyond their reach, these classes still have a religious respect for them. They regard Brahmins as sacred because the castes which they look up to hold them so. They also regard the Vedas as sacred books, and also regard themselves as unlucky mortals who, through their impurity, have no right to the Vedas.

2. Though the Shudras and the impure classes have no right to read the Vedas, still they have a right to read or listen to Puranas and other sacred works, which are mainly written in vernacular languages, and which are based on the Vedas.

3. As these lower castes read the Puranas they believe in and worship the same deities, like Rama, Krishna, Shiva, Durga, as the higher castes do. Both higher and lower castes have common festivals which are connected with these deities.

4, Most of the castes have the same beliefs as the higher castes have ; these are numerous and occupy various areas. The most common are those relating to the laws of the transmigration of the soul, and of karma.

5. A kind of tradition regarding origin connects them with the Hindu society in general. A large number of castes trace their descent from some god or sage mentioned in Hindu mythology (history and antiquity), and some castes trace their origin from some well-recognised dominant Hindu caste. Besides this the various village gods, as well as communal gods, are linked up by the principles of Vedanta. So, when an individual begins to look beyond his god, he can easily turn towards the Vedanta doctrines while keeping up the same traditions of worship which his ancestors have so far followed. The goal of all these different forms of worship is the same, and that fact also helps to bind the people together. Propitiation of the planets, astrology, belief in omens, the art of driving away ghosts, faith in mantras (incantations), are among the practices of the Hindus which have bound even some Parsis and Muslims to the Hindus.

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# CHAPTER II.

## THE STRENGTH OF HINDU SOCIETY.

*The problem of caste-distinctions has been only little studied by scholars and social workers. It has been but imperfectly understood by most of us. It has been held in high esteem by tradition-ridden veteran supporters of the caste system, while social workers and reformers have always mercilessly attacked it. Apart from these two extreme views, there has been a variety of sociological speculation on this subject entertained by people from all classes. However, it is a vast and complex problem. It deals with the past, the present and the future at the same time. As a matter of fact, we are, at present, in such a curious state of affairs that all our historical impressions as well as present experiences focus directly on our aspirations for a better future. The past may have been good enough for our ancestors, but the present conditions are mostly deplorable. A well-planned future is our only salvation. We have to analyse things round about us. We have to discard old notions. We have to guard against foreign methods that would not suit us. In fact, we must have a definite goal before us and we must find means and methods to work out the ideal.*

Division into castes denotes imperfect integration of the society. Some people believe that the present multiplicity of castes and complexity of the system are a result of the degeneration of original good and simple conditions. In fact, such a view has been held both by learned and ignorant persons. This is the view which pervades the writings of European scholars as well as those of Hindus. Christian missionaries have turned this belief to account by ascribing the growth of evils to Brahminism, and have tried to make that wrong supposition an argument in favour

of the propaganda of their own religion. To a person endowed with better knowledge of facts, and with ability to formulate some laws connecting and explaining those facts, the history of the past has an entirely different meaning. He would plainly see that the present conditions should not be looked upon as a degeneration of the good conditions of former times, but only as a result of insufficient integration, or insufficient unity, of the groups that were brought into contact. Hindu society, that is, all people of India (excepting those who have joined foreign creeds and thus have become members of a foreign society), disunited and divided into castes as they may seem, are far better unitted to-day than ever before. There have been a number of divisions of later growth, and some more divisions are taking place even to-day, but all these can be interpreted as by-products, and even necessary by-products, of efforts towards unification and equality.

The history of caste in India is not then a history of the increase of social division and inequality, but a history of less rapid, or, to use the popular but inexact word, "arrested" development, arrested organisation and arrested integration.

However unpalatable it may seem to us, and however humiliating it may be to our pride, we must be prepared to confess one thing, and that is that the greatest achievement accomplished towarde the integration of our society has been achieved by a foreign race of invaders, who have succeeded in bringing the whole of India under one strong control, and who have compelled the various warring races and nationalities in the country to forget their feuds in common subjection. They have helped us not only by forcing a political unity on almost the whole of India, but by bringing to our door the product of western civilization.

They have made it possible for all peoples of India to come together and to know each other. Even the common hatred which, on account of some unwise actions of the representatives of that nation, we occasionally feel towards it, draws us nearer. More than this, we have come to realize what the abolition of the caste system means by vivid and concrete examples of the European nations, the observation of which has become more possible for us. If we look behind we find that often those who championed the abolition of caste did not at all know what the abolition of caste meant. To a large number these words simply meant only the suppression of the Brahmanical supremacy, which is in fact the least injurious part of the caste system.

But what does all this show? First of all it gives us a strong reason to be optimistic. The abolition of caste is, then, not a superhuman task. "Reformers" of the past failed because their methods had been wrong and because the time had not yet come. Realization of this fact itself should give us ground for hope. Our efforts therefore have great chances of success, provided we do not commit the same old blunders which men from the times of Gautama to those of Ram Mohan Roy have committed. This task would, of course, require huge efforts, a sacrifice on the part of the upper castes, a larger philosophy of brotherhood, and many other kinds of efforts, guided by the help of social sciences yet to be created.

Abolition of the caste system does not imply the destruction of Hinduism. The question of abolishing caste distinctions or consolidating the society is one of fitting the society for many kinds of undertakings. India will gain this solidarity not by destroying Hinduism, but by expanding it.

"Will Hinduism spread?" Before answering this question it is necessary to give the expression a definite meaning. The question is capable of being interpreted in different ways. We may interpret it as a question whether Hindu ideas will spread, or whether membership of Hindu society will be extended to others in future. It is possible to answer both in the affirmative provided we do so with a proper explanation of the meaning. The spread of Hinduism should not be understood in the sense in which we use the expression "the spread of Christianity". The spread of Christianity means increase in the membership of the theophratry (religious group) by recruits from other tribes, while the spread of Hinduism means carrying Hindu civilization to peoples not yet brought under Hinduism, and creating uniformity among them, so that the Hindus may regard those peoples as nearer to them than to any other peoples, and vice versa. The real task is that of creating the uniformity. From the scientific viewpoint the task is a little different from what has been said above. It implies a determination, on the basis of the rules of social structure in the Dharmashastra, of methods of absorbing aliens into one's own fold.

From the nature of Hinduism already described it will be clear that Hindus first of all have a conception that all the tribes and races in the world form one community composed of Brahmins, other Aryans (good and noble or well-bred or Hindu) and barbarians (Mlechchhas and Yavanas), which are both wild tribes in India, and foreigners. The principle underlying this division is not factual, but based on the Chaturvarnya (four class) theory. Hence the actual facts and the theory must be made to coincide. The coincidence of the actual facts and the theory exists to the extent that the class of Brahmins is defined, so also the class of barbarians or outsiders,

but the intermediate class is undefined. Yet individuals belonging to this class have the notion that they have a place somewhere in the Chaturvarnya system and this is acknowledged by the Brahmins. When this theory is taken into consideration, then, first of all, making non-Hindus into Hindus simply means raising the foreigners to the status of Aryas. Leaving aside the point that it is a legal question or a question of the Dharmashastras, let us see, first of all, by examining actual conditions, how our goal can be achieved.

How is this task accomplished ? By contact alone. Take a number of Hindus, let them come into contact with uncivilized people and become dominant among them. In the course of time the uncivilized tribes will adopt Hindu ways and manners and become what the world would call " Hindu low castes." In many cases it only remains to give more publicity to the name " Hindu." Many people do not even know to which group their caste belongs. In Ceylon numbers of Tamil people belonging to the Shaiva sect are unaware that they are Hindus. Many Shaivite Brahmins in Cambodia are equally ignorant that they are Hindus. The same applies to numerous wild tribes in India. If the word " Hindu" is properly advertised among these people they will have become Hindus. Membership of the society does not depend on similarity alone. There is no disparity between many tribes who call themselves Hindu, like the Gonds, and those who do not. The one class is familiar with the term " Hindu " and likes it, and the other class is unfamiliar with it. That is all. Often, in order to satisfy their minds, people ask : " What is in a name ? " and answer themselves : " Nothing. " But in this case the proper answer would be that what matters is in the name alone.

Although the method of contact has succeeded with uncivilized tribes, it has failed to "Hinduise" more cultured foreign races. Why? It does not mean that Mohammedans and Christians in India do not resemble Hindus in manners, customs and ideas. In fact, they do and yet the truth remains that they do not consider themselves Hindus. For, the acceptance of the social system of the Hindus by them as their own would make them in theory simply low castes of the Hindu community. To uncivilized races there is no alternative, but that is not the case with Mohammedans and Christians. They have a desire to consider themselves as apart from the Hindu community. Moreover their idea that Hinduism is an idolatrous religion also causes them to turn their backs on Hinduism.

Hinduism does not make any distinction between refined Europeans and foreign civilized nations like the Chinese and the Japanese, on one hand, and the savage tribes in India, like Bhils, Todas and Garos on the other. They are all mlechchhas or barbarians, for there is only one civilization in the world and that is Hindu or Brahmanical. The rest are barbarisms, defilements, or practices of the excluded communities. This is the Hindu ideology. This does not mean, however, that in olden times outsiders who entered the Hindu society were looked upon only as Shudras or untouchables. Some of them were accepted as Kshatriyas, and great royal families, like the Shatavahanas, have been connected with them by marriage. The Hindu society has, at present, lost the capacity of absorption; that is, it has lost the power of giving a position of respect in the society to those who enter it from outside. Not only did this power die, but also the capacity of allotting to an individual his class (varna) in the society according to his

actions, that is, abilities and occupation. The Hindu society is to-day utterly incapable of making any kind of changes in its condition. Because of this helpless state of the society there is only one method possible whereby members of respectable foreign communities could become members of the Hindu society, and that is by joining theophratries (religious groups) like the Arya Samaj and Brahmo Samaj, which open their doors to them. It is not only these modern bodies which keep their doors open to the outsider. From time to time we hear of some Mahanubhavas admitting a Mohammedan or of Jains admitting a Parsi into their fold. This door of the theophratries is only one door for civilized races to enter Hinduism, that is, to become members of the Hindu community. The revival of the ancient Vratyastoma has opened another. It seems probable that in the future many ways will open for foreigners desiring to enter the society to do so, but before this happens it is necessary to reform Hinduism. It may well be said here that however the Brahmans may blame the theophratries (religious groups), especially those of the Arya Samaj and Brahmo Samaj, they may thank these for the abovementioned service they render at present.

A society which is able to control its own future should be regarded as more advanced than others. At present no Indian society appears to have the power to shape its own future by itself. When a society awakens and of its own accord girds up its loins to start on the task of reforming its structure, it first has to consider both its good and bad qualities, and in particular, first of all, make a close examination of its defects.

When we think of reforming Hinduism, that is, reforming the entire Hindu civilization, we shall first have to consider its drawbacks, and this is not an easy task. Still, a few prominent defects may be noted.

The most important drawback of the Hindu social system is its lack of integration. Hindu society is divided into watertight compartments of over three thousand castes and of many more sub-castes. The result is disunion of the people, the worst type the world has ever seen. Nevertheless, this apparent disunion does not indicate the entire disruption of the society, but is a sign that the integration remained incomplete. In order to achieve this integration it is necessary first to bring many social groups under the influence of one common culture. This task has been accomplished. To consolidate the uniformity which has been created is the task which remains to be done. Many institutions have attempted to do this, but all of them proved too weak.

The theophratry system of social organization, which has united castes and tribes, has achieved a unity of the people in Mohammedan and Christian countries by the rise of two strong theophratries (religious groups). The theophratries in India have failed to achieve unity. It is not because the founders of the various theophratries were not men of the order of Christ or Mohammed, but the Indian theophratries have failed because the intellectual tradition in the country was so great and extensive that the theophratries appeared to be very narrow. Theophratries could not have given to the Hindu world what the religions gave to the western world. Ideas on epistemology, theology and other philosophies were given by religions to Europe, while India had all these without the

religion. For the same reasons Christianity and Mohammedanism have failed to eradicate the Indian philosophy and thought. Each of these foreign religious groups has absorbed men from the ignorant multitude, but the former did not appeal to the intellectual class, as the latter regard these religions as merely tribal and inconsistent cults with nothing new that is valuable. In addition there is that typical way of thinking of the Hindus that if there is a good idea anywhere it should be taken, knowledge should be gathered, whatever its source, and that for this purpose it is not necessary to join a religious group which may require one to change one's community. These and various other causes combined to produce the failure of religious groups to bring about unity in India. Therefore we must make use of other properly planned methods for the achievment of unity.

But what is the cause of this lack of integration? First of all, a philosophy which could teach the people to absorb tribes and nations into one strong nation was lacking. It has been shown that Hinduism did not produce any idea of nationality. The Hindus had only one conception of unity above the conception of castes, and that was the conception of humanity. They had a conception of welding the whole of humanity into one people, divided into a hierarchy of four varnas or classes, with the Brahmins at the top. This was their theory of the social ideal, but the way in which it worked was to create a society in India and in neighbouring countries, such as the islands in the Indian Ocean, in Further India, perpetuating a number of castes hierarchically superposed, with the Brahmins at the top. The Brahmins' ideal was not to maintain castes, but to maintain four varnas, or, if possible, only two varnas, namely, Brahmins and Shudras. But this

ideal has failed, just like the old idea of the Brahmins of destroying caste-consciousness by creating a varna, or class-consciousness in its place. The status of a Shudra has not been flattering enough for all castes to lose their individuality under the name Shudra.

Until the rise of Mohammedanism and the immigration of Mohammedan tribes into India as conquerors, Indians had no consciousness of their distinctive character, neither did they possess any distinctive name. They continued to maintain the theory of tribal hierarchy with the Brahmins at the top. Even after the Mohammedan conquerors came they did not give up the theory, but regarded Mohammedans only as a mlechchha or anarya (non-Arya), that is, ignoble caste, whose place is at the bottom of society. Now a Christian race is ruling, but still the theory is not given up. Englishmen and other Christians are classed together among low and ignoble tribes.

Though the Hindus thus produced a universal social philosophy for themselves, the character of the philosophy has not been such as the world would accept. Again, the Hindus had not sufficient ability to force it on the world. For example, had the Indian princes, coupled with Brahmanic wisdom, conquered the world, or had the Brahmins gone all over the world and become priests of the world, as they became priests of the Indians, then their social philosophy would have received universal recognition. But such a state of things never came into existence, owing to the weakness of both the princes and the Brahmins.

Again Hindus did not produce any social philosophy which would unite them and inspire them with a mission till the foreign theophratries (religious groups) came into India and threatened to sweep away its civilization.

altogether. All the tribes absorbed by the theophratries of Christ and Mohammed were inspired with such a philosophy and have succeeded in uniting a large number of people.

When we speak about any kind of reform in order to integrate the Indian people, we should have some kind of sociological theory giving us the conception of what we wish to achieve. Unless we have a clear conception of the same we cannot adopt any rational and systematic measures. That it is necessary to change Hindu society is something that may well be granted, but the question before us is what to conserve and what to destroy from the old; and what new things we have to add. In order to undertake this eclecticism, what we have to do is to make some forecast regarding the future of the world's civilization by examining its tendencies, and also to determine the possibilities of changing the world's civilization on desirable lines.

There is one idea which may pass uncontested, and that is making the entire world into a single community. The history of the world, whether of its politics or of its economics, or of its social intercourse, or of sciences and arts, will give enough evidence to show that a tendency towards this has been growing up since immemorial times. Formations of larger political bodies, extinctions of the unfit, formations of larger social units on the basis of theophratry or religion, spread of superior civilizations have been contributing towards this end.

Thus the chief work to be done for the reform of Hinduism is to create a society perfectly integrated with a view that it may find a fit place in the cosmpolitan system..

One trait of human nature should not be forgotten, either in interpreting the past or in planning the future. We have often seen that those who aim at less achieve more. The feeling which Mohammedanism and Christianity have inspired is the feeling of brotherhood and equality of those who belong to their creed. These two religions have, to a large extent, succeeded in their attempt. As a matter of fact, the philosophy which Hindus produced and disseminated was far more liberal. Vedanta, for example, does not stop short at saying that all Hindus or all men are brothers. It goes further and teaches: "You and I are one". It inspires the feelings, not of brotherhood and equality, but of identity and unity. Still, with a philosophy so liberal as this, no unity was created. Why was that so? The reason is this: A theory like the brotherhood of man or brotherhood in a smaller group, however intelligently explained by a philosopher, does not sway the multitude and affect their actions unless the multitude sees before it clear necessity for putting that theory into practice. This necessity may be created either by desire for plunder, defence or propaganda of a god or doctrine. Thugs and propagandists of religions have generally a strong sense of brotherhood, as they have the desire of stealing money and members, respectively, from outside groups.

Mere cosmopolitanism would not unite the entire Hindu society. It would not weld the different castes and tribes into one group. In order to accomplish this ideal we want a somewhat narrow social philosophy, at least temporarily. This narrow philosophy should not be based on religious prejudices or tribal feelings. What we should have is a territorial sentiment irrespective of religion or race. We want Indian nationalism and Indian patriotism. Patriots must arise who will say from their hearts: "India

is my country, India is my motherland". It is the duty of Indian poets, writers and statesmen to cultivate this feeling. When strong nationalism will make Indians feel that they are all one group, with members connected with each other by ties of blood, tradition and interest, then only will come the time for cosmopolitanism to germinate and spread.

Thus the bases of Indian unity are these: Cosmopolitan philosophy in matters of "religion" should be promoted, and, while we make the effort to promote it in India, valuable service will be done to the entire world.

In political and social matters the consideration of religion, god, worship and so forth ought to be discouraged. Hindus will have to give up the social dogma that all Mohammedans and Christians are mlechchhas. But as a pre-requisite of the dogma it would be necessary to create the idea of equality of all tribes.

In order to accomplish this equality the doctrine of purity and pollution will have to be abandoned.

In order to weld the different tribes together and prevent the continuance of the feeling of inequality the restrictions on marriage also must be removed.

All these changes again are to be accomplished in the orthodox manner, that is, without the creation of a new theophratry, or without the promotion of an existing theophratry.

To reform Hinduism is therefore to transform Hinduism into Indianism, or what is popularly called Indian Nationalism. This task is not an easy one. Simple

newspaper agitation dinning the word "Indianism" or "Indian Nationalism" into Indian ears, asking every Indian to call himself "Indian" and reject the more restricted group-terms like Maratha, Bengalee, Hindu, Mohammedan or Parsee, is not likely to bring about the change. The question is not of the name, but of the barriers. In fact, Frenchmen and Russians are separated from each other by less social barriers than the Marathas and the Bengalees, though the latter groups may be anxious to be called by the name "Indian", may even be proud of the name, and are united together by the ties of common interest, political and economic. Indians, in order to reach nationalism, have to go through a process through which the Europeans have gone, but more rapidly.

In order to explain the steps through which the European nations have ascended to nationalism it may be well to compare the European nations with the Indians. One factor which did more than anything else to help the formation of the European nations is **the change from tribalism to territorialism** of society. The importance of this factor has not been sufficiently appreciated by sociologists, with the probable exception of the late Dr. Lewis Henry Morgan of Rochester, N. Y. It is this change which, more than anything else, prevented the growth of a caste system in Europe.

Social tribalism and social territorialism should be sharply distinguished from political tribalism and political territorialism. When subjection to a political authority is confined to a roving tribe it is political tribalism, and when political authority is extended over a certain area, irrespective of the tribes therein, then it is political terri-

torialism, When jurisdiction in many social matters by a certain head is extended over people in various parts, and when the political authority does not interfere with such social usages of those peoples, then it is a social tribalism. The Roman Catholic Church is a fine example of social tribalism. British jurisdiction over the British subjects in oriental countries like China and Persia, and in the Native States of India, is an example of political tribalism. When any people in a land are governed by laws and customs restricted to the tribe, and if the political authority there does not enforce those laws and customs, then it may be called a social tribalism. It is the duty of lovers of equality to discourage such tribalism, and to create territorialism at the same time.

Territorialism is not the final stage in the human evolution. It is not irrevocable. There is always the danger of a territorial society becoming a tribe. As a tribe has a tribal pride which makes it refuse an alliance with tribes which are regarded as inferior ones, so territorial societies, after becoming nations, develop national pride which makes the people proud and insular. In any country, if several unassimilative social elements come, then the territorial character of the society is greatly in danger. The assimilative power of a territorial society is subjected to a great deal of tension when the immigrants in their country differ in complexion and other physical characteristics, in dress, manners, religion, and in other features of civilization. It is not unlikely that India may have developed territorial societies in various localities. But it is possible that those territorial societies may have again lapsed into tribes, as, for example, provinces like Kalinga (Bihar) have now become tribal. Again, if we review the condition of societies in the world we do not

find clean-cut divisions of tribalism and territorialism, but one merges into another. It is not the case that some countries have entirely territorial societies and some countries have entirely tribal communities. Still, some European nations like England and France, and the oriental empire of the Japanese, may well be considered to be as fair examples of territorial societies as one can find. The colonies and countries inhabited by the European nations have carried the territorial idea with them, but their ideals are being severely tested by the various races they come in contact with. The people of the United States are struggling hard to keep their territorial character, and it is likely that some day they will be able to surmount the difficulties in their way. On the other hand, India may be singled out as an example of the most extravagant development of tribal community.

In order to understand how a tribal society becomes transformed into a territorial one, let us consider the case of a nomadic tribe, with its own chief, its own customs or laws, and with its own aristocracy. Suppose this tribe occupies a territory with substantial permanence, leads a more settled life and develops agriculture and arts. See the difference which such a change may entail. The first change which is likely to be created is that it may make the assimilation of an individual foreigner easy. As long as the tribe is nomadic the chances of foreigners coming into the tribe are less, though they are not entirely non-existent. Such tribes often get individual men who may be refugees from a rival tribe; or they may adopt kidnapped children or may enslave some outsiders. By these methods foreigners come into their fold. But when they lead a more civic life the tribal laws and customs become territorial laws and customs. The chief of the tribe

becomes the king of the territory and taxes foreigners and gives them protection. The foreign individuals often marry with the natives or citizens and become guided by the territorial laws, and thus become united with that territorial society.

The foreigners are often subjected to disabilities. They are denied some civic privileges, and their social life is often neglected. They are allowed to manage their own affairs, and permitted to follow their own customs regarding, say, marriage, inheritance, wills, etc. In a case of this kind the tribalism of the society is greatly preserved. But if the citizens create new laws by methods similar to that which gave rise to Jus Gentium among the Romans, that is, by selecting some laws and customs of the foreign tribes, and execute those laws themselves among the foreigners only, then the foreigners become more closely united with the body politic. If they subject themselves to the Jus Gentium (new laws) thus derived, then the distance between them becomes still less. If all the disabilities on the foreigners become removed, then the foreigners cease to be the lower class.

But if, on the contrary, the foreigners are allowed to keep up their own customs and laws, the tribalism of the society becomes perpetuated and thus the creation of a caste system is facilitated. Democracies are usually extremely intolerant regarding foreign ways and manners, for the greater the amount of difference the greater is the difficulty of assimilation.

The ultimate result of tribalism is plain. The existing tribes will be more or less perpetuated and will give rise to a caste system. It is an inevitable result, from which there will be no escape.

The territorial societies, like the English, Americans, etc., in themselves have no different future; if they do not keep on guard they also will become tribal societies. As long as man is freely migrating it is not the present condition of the society, whether territorial or tribal, which determines its character, but the insistence on the ideal, territorial or tribal. The so-called Anglo-Saxon communities, that is, Englishmen and the white Americans (the latter, in fact, have no more right to be called Anglo-Saxons than the American negroes have), are now developing a pride of their own and are showing a tendency to become tribes.

Danger to territorialism means the concourse on the same territory of races and tribes which will not fuse. Inasmuch as the fusion of peoples depends on similarity, enumeration of the dangers to territorialism means enumeration of those dissimilarities which have a strongly separating influence.

It may seem strange to some philosophers who believe in the monogenic doctrine that various peoples, though descended from one stock, should now refuse to mix. But there is no cause for surprise. It is indeed true that men differ from their neighbours very slightly. If we start to make our observations from Australia northward into different directions, reviewing the various native tribes of the islands in the Indian Ocean on the way, going first through Siam, China and Japan to Kamschatka, and from there to America, and secondly going from Ceylon to Kashmir and from there westward to England, it would be extremely difficult to tell where one ethnic type ends and the other begins. We may find the same gradual change in dress, customs, manners and beliefs. One people

willing to extend the membership of that community, socially and politically, to the foreigner, then the foreigner has greater incentive to adopt the ways and manners of the native or the dominant community. The greater the increase of the assimilative power, the less becomes the friction.

What is the ultimate end of the territorial system with free migration? It is this: Man will be more individualistic. He will be able to choose his own nationality irrespective of his birth. He will identify himself with the interest of the territorial community he resides in. There will be a great deal of similarity among people all over the world, which will enable a man born in one community to adopt the civilization of other communities in the world

The physical differences among men will also be either less or of less consequence. Intermarriage will take place among all nations, religions and races. The social relations of the people in the world will thus be greatly simplified.

How to convert the Indian tribal societies into territorial societies? It may be said here that part of the work in this direction has already been done by the British government. The High Courts in India have jurisdiction over certain territories; they enforce part of Hindu law equally on all castes and tribes living in the territory under their jurisdiction. But they also recognise some social customs peculiar to the tribe, and sanction them. Thus, though something is done by the British courts a great deal remains to be done. And why? Because the territorial system has not been sufficiently appreciated. The present political divisions of India have been absurd because they have been due to historic causes

In order to convert the tribal society into a territorial society it is necessary to make political divisions in India agree as far as possible with the areas occupied by the dominant tribes. In my opinion, the divisions of India on the lines of languages are the best that could be devised. There are, of course, some castes and tribes which overlap into various linguistic provinces, but this cannot be helped. When such divisions are created, and when the native communities in India shall have won self-government, Indians will make a great deal of social legislation, what at present is practically non-existent. The growth of Indian society and of Hindu law is curtailed by the lack of new laws suitable for the needs of the people. To these social laws all the people in the territory will be subjected, and thus uniformity will be created in the population. At

present the various societies in a territory are governed by tribal laws, but in future they will be governed by territorial law.

It is not likely that the British government will undertake reforms like political divisions on linguistic lines of its own accord. Under the new constitution it is inevitable that the dominant tribes in a province should try to enforce their own ideas, customs and institutions on the minorities and on the aliens. But this fact in itself should not be considered a disqualification of the territorial system. Things of this nature do occur in every country. It is a necessary process of nation-making. The dominant community should try to compel uniformity. We should not forget that behind the nation-makings of European countries lies a woeful tale of religious persecutions, interdicts to certain modes of dress, to certain languages, to certain customs, and so forth.

The country may perhaps develop certain local peculiarities, but these local peculiarities are far better than tribal peculiarities which keep barriers of greater permanence between peoples. The idea of Indian nationalism may also be trusted to create uniformity.

Another important factor which contributes towards nation-making is the creation of such an aristocracy as would be recognised all over the territory. It is this aristocracy which, even though it may create sharp classes, contributes materially towards the nation-making, that is, towards preventing the growth of a caste system. To predict how this aristocracy will be created is a very risky matter, but for the purpose of understanding the nature of certain processes there is no harm in trying to penetrate, in certain directions, into the future.

Religion has failed to bring about national unity in India, though religious institutions have aided somewhat in making small groups into large ones and drawing extremely backward people into the common society. It must be remembered, however, that the purposes of a religious group and of a nation are different and on that account they are to some extent inconsistent with each other.

Henceforth nationalism will displace the theophratries. This prediction may give rise to the question as to whether religions are necessary for society. I may say frankly that they are not. But to prevent misunderstanding I should add some explanation.

The moral principles which the religions inculcate have done their service. They have contributed to the moral thought of the world, and a great deal of their contribution will remain and continue to guide society. Even ideas like Heaven and Hell or Nirvana may survive and be of some use to the ignorant. Even the sense of mystery which all beings have will also survive and be of use, but what is unnecessary for society is the formation of a tribe with a separate social existence, believing all the ideas embodied in scriptures.

Hinduism, which is merely a tradition of the federated tribes, differs from bibliolatries like Christianity and Mohammedanism. In the Hindu society every generation receives ideas and customs as they come to it, modifies them and leaves them to future generations in a modified form. Different tribes mingle together, exchange their traditions and thus form a common tradition.

There may be ceremonies for conversion to religions (theophratries), to fraternities, to secret societies, to the

sacred circle of the twice-born; but no ceremonies are required to initiate a person or a group of persons into a tradition. Acquirement of a foreign tradition is a slow and unconscious process. The acquirement of Hindu tradition by less civilized tribes has come into existence in this way, and when Brahmins and Brahminized Hindus were spreading their traditions they also borrowed the ideas and the traditions of the less civilized tribes.

The task for the future for Hinduism to perform is the creation of a manava-dharma, a common tradition for the whole world, a task which it once attempted, but with very limited success. The course of cultural development in Western Asia and in Europe has been different from that in India and other eastern countries. Once the entire Hindu civilization was in process of spreading itself over the whole world, and was going to accomplish a unification of civilizations in the world. But this course was arrested by the rise of "religions", the great dividers of mankind. Christianity and Mohammedanism, these two Semitic religions, differentiated sharply from each other, and both from the rest of the world, and thus made mutual understanding of men more difficult. When the Europeans observed the expansion of indigenous culture in India they called it Hinduism and wrongly regarded it as a "religion".

The process of the creation of a common tradition for India and the western world has already begun. As far as India is concerned the already observable results are as follows :—

(a) There has been a general tendency towards the decrease of the strength of ideas regarding ceremonial purity and pollution.

(b) The truth of the old beliefs and ideas has been suspected, and an attempt is made to discover the truth with the help of modern sciences or by appeal to the authority of modern scientists.

(c) On account of the new ideas and pressure of the new economic conditions the family life of the Hindus is changing. Polygamy is becoming extinct.

(d) A change is taking place in the dress, manners and diet of the Hindus.

(e) Atheism, agnosticism and materialism are increasing in strength.

(f) The racial pride which induced the Hindus to look upon the rest of the world as savage and impure has considerably decreased, or at least been wounded. A large multitude of people have learned to fear and to hate the Europeans. Respect for the knowledge and the science of Europeans has increased. On account of the activities of Christian missionaries hatred for Christianity has also increased.

(g) A large number of stories from history ( Epics, Itihasa ) and antiquity ( Puranas ) are now being regarded as myths.

(h) The ancient Hindu sciences and philosophies are now studied in a different light. With the dogma that "there is only one truth" (that there can be no contradictory orders of truth) an attempt is being made to reconcile the two different developments of sciences.

The production of common tradition for the whole world has to-day been rendered easier not only on account

of the recent changes in Hindu thought, but also on account of the development of European thought along the lines which India had already drawn two thousand years or even more, ago.

When I speak of the unification of civilization, or cultural unity, I do not mean that there will be uniformity all over the world, for that would obviously be impossible as the physical conditions of the various parts of the world vary greatly. Still, by the contact of civilizations a great deal may be done towards the production of a common civilization. In the development of civilizations of localities and nations, whatever is wanting in one may be supplied by another. Less efficient methods and arts would disappear before more efficient ones.

There is one factor of civilization which is capable of reaching unification earlier than the rest, and it is likely to influence all other factors. It is the knowledge and thought of the world. The primary dogma in this matter is that there can be no two contradictory orders of truth. To a great extent that stage has already come. Many sciences which are greatly cultivated by the western world are freely accepted by the oriental world. There can be no oriental chemistry or physics different from European chemistry or physics, holding contradictory opinions. It is an acknowledged fact that no physical science can establish anything as truth which cannot be accepted as such by another science.

Still even to-day there is a great deal of conflict in the ideas and the beliefs of the various peoples. That conflict exists in those cases where truth is unknown, and has been manifest especially in theological matters. It is possible to

arrest this conflict and the ill-feeling caused thereby, by promoting in the world the feelings and ideas of the educated Hindus.

The attitude of an educated Hindu towards the question of doctrine and worship is this: What God is is not entirely knowable as it is an infinite conception. Of this infinite conception only a fraction, in the form of an idea of either power, miracle or material comes to the knowledge of man, by an occasional and wonderful manifestation. It is vain for a man to be proud of any particular manifestation and to exclude the rest from cognizance. All worship, therefore, should be tolerated. Any deity may continue to be worshipped provided the worshippers' conception becomes widened. It is neither proper nor necessary to replace one deity by another, because it is not a matter of importance whether the absolute and infinite conception is called Shiva, Vishnu, Durga or Buddha. Whether a man worships the sun, Jupiter or Saturn, or any great historical hero, or a saint, or rivers like the Ganges, or any other object that inspires awe or creates fear, is a matter of no importance. All these gods or manifestations are but starting-points. To disturb the faith of a man in a finite God is foolish as long as his mind is not fit to accept the higher. Pantheistic monotheism, that is, the belief in one omnipresent God, is a very difficult conception to hold, as it involves the understanding of very difficult and mysterious laws, most abstruse philosophy and synthesis of most abstract concepts. Complete realization of this monotheism (oneness) will negative the faith in sin and virtue, and this stage of mind, if unaccompanied by other preparation of the mind, will result in evil both for the individual and the society.

The foregoing discussion can be summarised as follows :—

1. The Hindu society has sufficient internal strength for it to develop into a nation.

2. Western civilization and Hindu civilization are merging into each other. A world civilization will come into existence and India will be a part of it.

3. Before Hindu society is able to take its proper place in the world-society it must first become a nation.

4. To achieve this kind of nationhood means an attempt to nationalise Hinduism.

5. This nationalisation can be more easily achieved by enhancing the strength of Hindu society and of Hindu civilization.

6. Any Indian, when deciding whether to be a member of the Hindu society or not, should bear in mind that the cultural unity is possible only if the Hindu society becomes powerful.

# CHAPTER III

## METHODS OF REORGANISATION

*In the previous chapter we have ascertained the strength of Hindu society, and have been able to lay down a general plan for its reorganisation. We now have also a considerable grasp of the situation and a fair knowledge of the principles that should guide us in our endeavour to reconstruct a vast and complex society like ours. What we still have to do in the matter is to make a theoretical re-examination of these principles and determine, provisionally, of course, a few sociological methods, which should serve as stepping-stones to a social reformer in the accomplishment of this difficult task. These methods, as we have to confess humbly, are not yet at a stage to be passed on as labelled scientific measures, because our society is undergoing radical changes every day. For instance, many problems, like that of our adjustment with other groups, have become more acute in these days than they ever were before. The Hindu-Muslim question has flared up all over the country. Will the tide wash us out of existence? We have not yet been able, as caste Hindus, to make an amicable settlement with the untouchables. Will our capacity for tolerance and assimilation fail us at this most critical hour? All kinds of social barriers are crumbling down, and unless deliberate attempts are made to form new standards in all fields of social activity, we simply cannot hold together any longer as a nation. Our only resort is to wake up from the slumber of ages and to find out some means to meet the situations. The rules and methods described below, however inadequate they may prove in the future, seem to be some of the few logical reflections we can obtain on the matter. So we discuss below some future social changes as well as the underlying causes*

*and also some rules which should guide our steps in the near future.*

After discussion of the development of the Hindu society and the problems pertaining to it, the question of its future arises. In order to be able to consider the future of a society it is necessary to understand the causes of social changes and also the scientific nature of the changes emerging from these causes. We have to bear in mind various stages of evolution, namely, the federation of tribes, their development, the intermixture of different social groups, their transformation, their collapse, that is, the acceptance of another fold by the members of a group and the consequent decay of the group. The future of Hindu society will be determined by various forces that are at work since the beginning of human history. The question is :-Will the decentralised Hindu society establish a centre and spread outward ? Or will this society merge into, and become absorbed in, some other society ? The future will remain a mystery; nevertheless, it is better to know its possible aspects. They are :—

1. Christianity and Islam will develop and Hindu civilization and the Hindu society will perish.

2. The Hindu society will grow strong.

One question is asked repeatedly and that is: Will "Hindu dharma" (conduct, duty, way of life), that is, Hinduism, spread in the future ?

Before answering this question it is necessary to give to the expression some definite meaning. The question is capable of being interpreted in two ways. We may interpret it as a question whether Hindu ideas will spread,

or whether membership of the Hindu society will be extended to others in future. It is possible to give an affirmative answer to this question provided we give it with a proper explanation of the meaning. The spread of Hinduism should not be understood in the sense in which we use the expression : " the spread of Christianity". The spread of Christianity means increase in the membership of the theophratry by recruits from other tribes, while Hinduism does not imply opinions. The establishment of Hinduism means the incorporation of foreigners in the Hindu society. Incorporation implies that foreigners will be admitted into a particular caste in the society, or that their group, as a unit, will remain intact and be looked upon as Hindu. By considering the organization of the Hindu society we shall understand how its expansion is possible. Let us, for this purpose, compare the Hindu society with the United States of America. The United States are not really one nation. They are a federation of nations. This nation (association of nations) is growing in two ways. Firstly, other nations are entering this federation of nations, and secondly, people from various other places are coming in. When the expansion proceeds by the second method the newcomer becomes a citizen of a particular state and in this way becomes, through that state, a citizen of the American nation. Individuals do not enter the federated group independently. The development of a nation depends on either a new federation joining it or on individuals joining a group within the federation. It is possible for Hinduism to develop in both of these ways, because the Hindu society is not a federation of individuals, but a federation of groups. The only thing it lacks is the central authority which controls the federation as well as the various groups inside it. For this reason, there is no great possibility of expansion

It is very rare for a group to enter a federation of groups consciously. When similarity with a federation of groups develops then the admission of the outside group becomes easy. Common nomenclature grows gradually. When two groups come into contact changes take place in both; however, if, in such a case, certain differences increase simultaneously, it cannot be said of either group that it has developed. There is a rule that, when two neighbouring societies become similar and marriages begin to take place between them, the larger group absorbs the smaller one. Yet, even this rule is not universal. If a large group is not able to absorb a small one because the former is too much sub-divided, then the small group, if it can maintain its integration, can preserve its original form in spite of its proximity to the large group.

In the world of weak tribal societies there are many tribes existing which are unable to preserve their culture. For instance, let us take the half-naked tribes of the Katkaris and Thakurs in Maharashtra to-day. If these tribes are given education and they become mixed with the surrounding society their peculiarities, if at all, may survive in some of their songs only. Most of their customs, being wild, will vanish. Their necklaces of red seeds, their ornaments of cowrie-shells and beads will

the basis of worship or theological doctrine, instead of basing it on geographical and on political lines, is absurd in itself. These theophratries should not, therefore, be allowed to dabble with the existing social structure. The theophratries may be formed and continued as long as they confine themselves to worship only, but they should be prevented from going beyond their sphere.

The main principles underlying the formation of new castes and the breaking up of old ones can be described as follows :—

1. When classes, communities and nations lose their elasticity they contract and form various castes.

2. The tendency towards expansion of one's caste varies in proportion to the desire that motivates it. The admission of foreigners into one's community depends on the existing inclinations either for expansion or contraction.

3. As the primary form of castes is like that of a class or nation free of rigid restrictions, it is necessary to explain how classes and nations are formed, in order to make it clear how castes are formed.

4. The distinction between castes and nations, etc. is not so sharp as is commonly supposed. The expansion or contraction of a group depends on the varying moods of the people. Therefore, any classification of a particular group as a caste or a class has to be made with great caution. It must be borne in mind that a statement which appears to be true to-day is not necessarily equally applicable to the same criteria a century ago.

5. The growth of a group does not seem to depend on collective efforts. In a community which has no central authority such as, for example, the panchayat system, there is no likelihood of collective efforts. However, even in castes in which the system exists, no sort of development seems to have resulted from collective effort. It is invariably found that in a community leaders of special ability are born, who, by their capacity for action, create certain kinds of movements in the community, which strengthen it and lead it forward. It is the efforts of such individuals that bring about changes in the structure of the community.

6. The general rule in this matter is that powerful groups are capable of expansion, while weak ones have a tendency to contract.

7. If we trace the history of a number of castes we find that not one of them has completely followed the rule that the caste should not accept as a member either any person who was not born within it or the progeny resulting from intermarriage. The rule has been only partially observed. Foreign blood has been allowed to mingle with that of the community, to a greater or lesser extent, in every caste, after selection and approval of the person to be admitted and of his original caste.

8. When a new community is in process of transformation into a class or a nation it absorbs families, classes or clans of different castes. At such a time a new principle of social organization comes into existence.

9. When new principles of social organization come into being the old ones recede into the background. Old castes die out and new ones are formed.

10. When old groups die out and new ones are formed, people belonging to different castes come together and are fused into sub-castes of the new group. When the trend towards unification of these groups makes itself felt, tendencies to do away with external barriers develop and the community becomes homogeneous.

From the above discussion it is evident that the reasons why caste-distinctions cannot be abolished are man-made. It is also obvious that not even a hundredth part of the efforts necessary for the accomplishment of this task have been made. For the achievement of social homogeneity a common social objective and a centre of activities are essential. So far all our social movements aimed at bringing about unity have been religious in character, and have ended in forming only religious groups.

This instrument of religious discourses is inadequate for producing a lofty mentality and stimulating activities among people. When the scheme of giving even ordinary education to the masses is seriously put into practice and becomes successful, then only will those fetters with which ignorance has bound the masses, and which are painful even to the educated classes, drop off. As long as the mass of the people is tradition-ridden there is no sense in the educated keeping apart. As long as education is not universal the difference in the practice of customs will be acute. A handful of the Marathas may behave like Brahmins, but the rest of them will be quite different. As long as even apparent similarities do not increase in different castes it is useless to talk about eradication of caste distinctions. In order to promote this similarity education must be given on a large scale, to women also. When uniformity resulting from education is established,

and when individuals and institutions aiming at communal harmony come into existence, caste distinctions will fade considerably.

The laws prevailing in our country were formulated by the British on the foundation of some texts written at some unknown time, and forced upon the people. The day of twisting the meanings of words is departing and in the India of to-morrow law will be based on popular opinion and wishes. As democracy develops the popular feeling that the government should not meddle with Hindu law will gradually diminish. If the division of the country is made on the basis of language the tendency to make social laws will steadily strengthen. When once this tendency takes a hold people will take into consideration what is suitable for the condition of to-day and make laws accordingly. The same tendency will grow among the Mohammedans, and so, though to-day they make laws for Mohammedans only, in the future their laws will approximate closely to those of the Hindus. In this way the law will be rescued from slavery in the clutches of a handful of lawyers. As time passes people will feel the need for homogeneous laws with regard to landed property all over the country. In this way unification of law will be achieved, and when this is accomplished the only difference among people will be the matter of places of worship. Thus, by this two-fold means, Hindus and Mohammedans will come very much closer to each other.

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# CHAPTER IV

## THE POSITION OF THE DISCONTENTED IN THE SOCIETY.

*The position of the discontented groups in the society is indeed very peculiar. There have been innumerable persons on whom every kind of social inferiority has descended for ages, though intellectually and physically they are no inferiors to the rest of us. The stigma of untouchability is indeed the blackest spot on this otherwise socially sane organization of ours. We have had ample proofs of it. The discontent of this multitude of men is becoming fiercer every day. The only solution for the problem is to annihilate untouchability at any cost. Yet even this process is a long and laborious one. Making stringent laws in the legislatures may remove some of the public disabilities thrust upon the untouchables, but how can our rigid mental attitude change overnight? In the meanwhile the problem that we will have to face continually, till complete absorption is achieved, is whether the untouchables should not change their allegiance and aim at more speedy progress elsewhere.*

*Together with the problem of the untouchables comes a subtler and more urgent problem requiring the immediate attention of the entire and undivided Hindu community, and also a combined and vigorous effort to rise against all evil forces from outside that are repeatedly striking blows at its base. The problem concerns minorities in the society, and every attempt to raise the social and moral*

*standard of every minority unit is essential. It is also a problem concerning the fate of Hindu minorities in non-Hindu provinces. Should they change their group-adherence which brings nothing but endless troubles to them and seek for security of life? Should they succumb to coercion? How should they resist? And why? These are the immediate questions that baffle us Many a time our senses are benumbed, because we have to analyse every evil, every weakness in our own society as against the formidable qualities of the so-called rival group. A multitude of doubts assails our minds, and happily enough we find an answer, a solid and logical answer, which advises every individual belonging to the society against changing his group unless under exceptional circumstances.*

Whenever we think of competition in the world, especially competition between groups, we always favour a particular group for which we desire survival and victory against rival groups. If we assume that the group exists to secure the good of the individual we must consider why the individual should not be entitled to leave his group and join one which secures greater good for him. So also, in the light of this consideration, one must modify the expectations of the well-wishers, the older loyal members and the social workers in the group regarding the loyalty of an individual to his group. Why should Hindus not become Christians or Mohammedans? Who would lose thereby? Both have to pay taxes to the government, and so long as matters of economy and public health are in capable hands it does not signify whether they are administered by a Hindu or a Mohammedan. Why then should a Hindu be blamed for becoming a Mohammedan if he finds it advantageous to do so? Why should a man remain in the

Hindu society, subject to deprivations all his life? By his adherence to the Hindu society, whose laws are so complicated, which can never achieve unity for purposes of communal welfare, which deprives one of the enjoyment of so many of the world's tastiest dishes, in which marriage with many other classes or castes is prohibited, in which widows in high-class families find it difficult to re-marry if they desire, in which there are obstacles to carrying on any kind of activities freely, who will be profited? If he himself is the loser, why should he not, then become a Christian or a Mohammedan? What will he lose by doing so? Why should Mahars be so foolish as to insist on remaining in the Hindu fold instead of becoming Christians or Mohammedans? Why, when good-looking Brahmin widows are not accepted as wives by Hindu men devoid of good taste, should they not take Christian or Mohammedan husbands? All this must be considered with an open mind. Man does not go to heaven by worshipping Shiva, neither does he go to hell by saying 'bismillah.' Why then should we entertain pride for a particular form of worship or customs? Why should we agree to be false followers (that is, in word only) of the Vedas, Puranas, etc.,—books that nobody reads? To observe them may have been the duty of our forefathers. Even so, what does that matter now? Even if we knew for certain that by our becoming Mohammedan and omitting to perform the death anniversary ceremonies for our ancestors the latter would be condemned to hell, we would still have to decide whether to be loyal to the dead or to the living. But is there that certainty to-day? How much faith is there to-day in the ideas regarding the invisible world of the ancestors? Why should Christians not join the Mohammedan religion which favours marrying four wives? Why should Hindus and Mohammedans not

accept the Christian religion which permits the drinking of liquor? Why should there be any objection to anyone's entering any fold he desires to? Is it absolutely necessary for a person to retain his membership of a society or country to which he is linked up by the family or territory in which he happened to be born? Why should one not decide by one's own free will of which society one should be a member? Is it one's duty to regard as good the conditions into which one is born? And, if it is man's duty to be loyal to the conditions to which he was born, why should the poor aspire to be rich, and the uneducated desire to be educated? Religious pride and patriotism—are not these the words of fools and knaves? In the same way as we show craftiness in praising the self-sacrifice of a teacher while we make him work in a state of semi-starvation, are not the terms 'religious pride' and 'patriotism' tricks for selling cheap goods dear? Though, according to the theory of the constitution of Hindu society, a man assumes an inferior position by accepting Christianity, yet, in actuality, the inferiority cannot be accepted as an established fact. Today, if we observe the conditions of those of our people who have become Christians, can we say that they are worse off than the respective class of Hindus from which they came? We cannot say that the standard of living of Goan cooks or tailors is inferior to that of our peasants or tailors. From the economic standpoint, a Goan butler earns more money than a Hindu cook, and Goan tailors clearly earn more than Hindu tailors. Moreover, in the Konkan, the Goans are obviously ahead of the Hindus in commerce. If we compare the status of the Christian Mahars with that of the Hindu Mahars we are compelled to admit that economically, in standard of living, in ability and in

education, the Christian Mahars are definitely in a better condition than their Hindu brethren. Why then should we feel regret if they become Christians? And what sense is there in our trying to dissuade them from doing so? Why should we grudge them the privileges, secured elsewhere, which we cannot give them? What sense is there in our discussing our duties to foreigners? Abandonment of one's own society and joining an alien society for personal profit are problems which require to be considered scientifically. But such a scientific consideration should by no means be taken as an encouragement for discarding one's society. Thinking scientifically on these lines should, however, prove useful in the mutual control of the expectations of the individual as apart from the expectations of the society.

Ideas of worthiness and unworthiness are bound by rules of possibilities and impossibilities. Are there any factors which can make the acceptance of membership of an alien society impossible or difficult? Similarly, when we cast our net of propaganda with the desire of spreading Hinduism, we must determine the laws of social morality after considering the number of people who will be caught in the net. Let us first consider the things which keep a man bound closely to his community.

The natural reasons for which an individual remains in his own group are as follows :—

1. Man is a gregarious creature, and it is a matter of common experience that it is difficult for him to achieve, in an alien group, his own happiness or that of his brethren, which he can easily achieve by remaining in the group in which he was born.

2. If, instead of maintaining stability of conduct, a man changes his group from time to time in the pursuit of imaginary happiness, it will become impossible for him to become assimilated in any society.

3. If a man cannot find happiness in the society in which he was born even under favourable conditions, it is still less possible for him to be happy in an alien society.

4. When becoming a member of an alien group a man looks at things in a comparative manner. Everyone is not capable of achieving happiness on his own responsibility alone by discarding his group. In choosing another it is advisable, therefore, to choose a group similar to one's own rather than an entirely different one.

5. In proportion to his knowledge of the society's expectations of him, and the strength of his sense of duty to fulfil these, the mind of an individual will reject the idea of abandoning his society.

6. It is not easy for a man to eradicate at one stroke his former mental impressions, which he received before he attained the knowledge necessary for selection of citizenship.

7. Even though indebtedness to one's motherland or society may not be apparent, yet there is a certain feeling of this always stirring in a man's mind.

8. A Mahar convert will be given an inferior status even in Christian and Mohammedan societies because of his lack of education. These distinctions among Christians should be borne in mind here.

9. It is impossible for a man to receive a high status by entering a group which is superior to him in culture, knowledge, ability, economic condition or in any other way.

10. A man of superior attainments enters a society of lower grade only if he is sure of obtaining a higher position in it.

11. Vocational heredity is another important reason. If a shopkeeper's son does not become a shopkeeper the clientele, prestige and credit of the shop are lost; moreover, the advantages of a natural training are wasted, while a new training involves the expenditure of more time, energy and money.

12. One of the advantages of long adherence to one group is in the form of acquaintances, relations, etc. These do not exist in a new group. It takes time to become assimilated. A stranger is everywhere more or less lonely.

Having given reasons for an individual's reluctance to leave his own group, let us now consider the factors which may make such a step seem advantageous.

It is the natural tendency for a person to avoid, as far as he himself is concerned, occasions which may result in sorrow or insult. There is no natural tendency to take up public causes and fight them out. Those who have made politics their profession find time to fight for principles. This is not the case with others. The avoidance of membership of the class which is disrespected is a common occurrence. It is found in various forms. The late Sir Umeshchandra Banerjee, previous to Congress activities,

evolved the plan of sending pregnant wives to England so that a son born in England would obtain the rights of an Englishman. Among Parsees in India there was a class that used to declare that they were not 'natives'. Their purpose in doing this was the avoidance of humiliations to which natives were subjected. In order to prove their European descent they started making such claims as that there must have been mixing of Parsee and European blood at the time when thousands of Greeks lived in Iran. An article to this effect appeared in 'East & West', a Bombay periodical. To those who associate with Indians who have travelled abroad it is a well-known fact that the latter are often tempted to stay abroad in order to escape the insults to which natives are subjected in India. It is not possible for everyone to abandon his own interest in order that society may make progress in the future. The ordinary man wonders what use it will be to him if the condition of society improves after he is dead.

We will now consider how we can support the idea of adherence to one's society in spite of loss. What is the ultimate aim in society of loyalty to religion, to country, and other noble sentiments? The patriot will cling to his country even though it might be more profitable to him to become a citizen of another. Even though the king be defeated a loyal subject will never abandon him. Giving up one's own culture or religion is still more unpalatable than giving up one's country. Loyalty to king, country and religion are praised universally. When the king is weak, the country not prosperous, and the religion unstable there is no personal profit in clinging to them; but the true test lies in loyalty where there is no gain. It requires faith to pass through hard times. If groups are to survive in the world of competition it is absolutely necessary for

individuals to be devoted to their groups. If the group is to be benefited by the good of the individual it is essential that the individual should be faithful and devoted to the group. Even if the group has to pass through hard days the individual should adhere to it and thereby help it to emerge from the difficulties; for, if the cohesion of the group is once destroyed, it is difficult to restore it, and the individuals will find it hard to achieve their collective good. Once a kingdom is lost it is difficult to recover it. A question worth considering is whether to keep groups alive and force them to function when they are really not able to do so, or to let them die and create new organizations to secure the welfare of the individuals.

To rally around one's society even though it is weak and to make efforts to secure a better position for one's compatriots is a lofty type of patriotism. This may be objected to and it may be questioned what need there is for desiring to adhere to a particular society and to develop it. It may be argued that a society that deserves to survive will survive, that other people will join it, that in this way only those societies which are worthy of survival will survive, and that this is the way it should be, and, moreover, that we should cultivate universal brotherhood and join that society which is the most advantageous. The reply to this is that, even from the standpoint of universal brotherhood, devotion to a particular society is not undesirable, because, for the seeds of world-brotherhood to grow, it is desirable that different societies should, to a great extent, be in a similar condition. The strong and the weak cannot unite. To show indifference with regard to their own group, which is weak, does not become even those who ignore membership of a small group and claim the ideal of universal brotherhood.

The thought that one must improve one's group or abandon it should, however, always be active in society, because, without it, there will be no improvement in the society.

If a particular group takes greater care of its members than other groups the individuals in that group will be proud of their membership of it. Similarly, if that group is in a specially prosperous condition, composed of members who are capable persons, then that group becomes great. The group that does not organize itself and does not take care of the individual is unfit to survive. For a group to do nothing for its members and yet expect their loyalty is a demonstration of extreme irresponsibility.

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## CHAPTER V.

## THE ESTABLISHMENT OF A NATIONAL WAY OF LIFE.

Having ascertained the direction of the world's progress we have to determine the social policy of Indian society. We have established that, sooner or later, the whole world will come within one world-society with one common tradition of knowledge. That means that all the societies in the world will resemble each other to a very great extent. What we now have to consider is: How shall we be able to cooperate with the world? How should we adjust our activities with those of the whole world? In order to solve these problems we will have to labour in many directions.

The chief problem before us is the social one. If we are to achieve cooperation with the other peoples in the world so as to form a link in the world we will have to create a condition of affairs in which any man going to any country will be able to obtain citizenship of that country and become absorbed among its people. When our people go to other countries we make every attempt to secure treatment on a basis of equality for them; we carry on movements to promote equality; but we should consider what we have done towards giving membership of our society to foreigners.

What Indians have to do in order to be called one nation, like other nations in the world, may be summed up as follows :—

1. In order to achieve uniformity in the society a national way of life must be developed.

2. The political power of the people in the country must be increased.

3. In order to achieve uniformity in the various cultures in the country the different castes and nations living under the sway of these cultures must receive instruction in the national way of life.

4. A social constitution or ethical system which will enable all the people in the country to combine must be propagated.

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## CHAPTER VI.

## CULTURAL UNITY.

The chief task in bringing about the social and economic progress which we desire for India is that of establishing cultural unity in the country. In determining the nature of the new civilization which is to arise from this unity we have to bear in mind that complete westernization of the Indian people is not only difficult, but utterly impossible. For this reason Indian languages must be protected. It would neither be useful nor possible to destroy them. In this country only the languages of this country must be the principal current tongues.

In our opinion the most urgently-needed change in the administration of India to-day is the division of the country on linguistic lines.

Whether it be in India or in European countries, social intercourse between different people depends largely on their language. Uniformity of language goes hand in hand with considerable uniformity of ideas; difference of locality then hardly matters. Marathi-speaking people in the Bombay Presidency have a greater affinity with Marathi-speaking people in Berar and Nagpur than with Gujerathis. The division of castes in India is also mainly linguistic. The Maratha caste is found only in Marathi-speaking regions. If we analyse the political tendencies and sentiments of people we find that they too vary according to languages. Social customs also seem to be based on languages. This means that those who speak the same

language have similar social customs and political ideas. From the social standpoint any kind of similarity among people is of great value. This similarity is beneficial to society in many ways, therefore it is neither advisable nor really necessary to make illogical political divisions in the country and thereby attempt to destroy this similarity in the people.

Among various advantages to the government resulting from a division of the country on the basis of language would be the important one that the government would be able to publish its official documents in the local language and thereby be enabled to make its statements directly to the people, thus gaining force for purposes of propaganda. When there are four or five languages in a province it is difficult for the government to publish its documents in all of these. If there is only one language the task is not only easier for the provincial government, but propaganda can be carried on on a larger scale.

Now let us consider the advantages which accrue to the people by having only one language in the province. Firstly, by knowing each other's thought people will arrive at a better understanding and thus all will benefit. Secondly, Indian languages will be better cared for and will develop. Thirdly, if there is an increased use of the local language as medium of instruction the number of people taking advantage of institutions giving higher education will gradually increase, and by this means the masses will advance rapidly.

When the political divisions of the country are made on sound principles and Indian languages take their

stronger the society, the more items of its culture will survive. This implies that whatever items of the old civilization survive in the new, will survive through their inherent fighting force.

Sometimes the system of compromise brings about unity in civilizations which belong to groups of different origins, but even in such cases the process of impressing each civilization involves much dispute and struggle.

Taking into consideration the above principles of the unification of cultures we have to determine our duty in this respect. In the desire to make one nation out of two different groups, learned men in India, like Justice Ranade, propagated opinions of liberalism which can be summed up in the one sentence; "I am not a Hindu, I am not a Mohammedan, I am an Indian".

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# EPILOGUE.

(by S. K.)

It is interesting and enlightening to review to what extent, in various directions, we here in India are progressing along the path towards the world-society. We have travelled a fair distance; we are moving fast; but we still have a long way to go. To me personally the difference between the India of 1920, my first year in this country, and the India of 1947 seems almost incredible. The changes are naturally all the more perceptible because they are so great and yet cover so comparatively short a period of time. And, though actual social problems sometimes drive one to despair, an impartial retrospect certainly causes one to swell with justifiable pride, that is, with a certain amount of mental reservation.

In some respects one does feel that India is "going the pace" too fast. That, however, is a subject for separate consideration and cannot be touched on here.

There are admittedly many evidences, of course especially in cities, of the tendency towards similarity or assimilation, an increasing elasticity of mentality. This applies both to the relationship of different parts of India to each other and that of India to other countries. Much of this can easily be traced to its causes. Moreover, one is forced to confess that good has come out of evil when one realizes that the great wars and their concomitants contributed much towards bringing this about, quite apart from the accepted fact that common dangers, and hardships shared, draw people closer. This "closeness" conduces

to acquaintance, understanding and tolerance, and is thus an important factor towards goodwill.

Whatever the contributory causes may be the fact remains that in cities, at least, there is a far greater degree of uniformity of life than one would have thought it possible to achieve in comparatively so few years. Villages too have been greatly affected by means of various country-wide movements for social improvement which are being carried on. And, because the children of to-day will be the adults of to-morrow, one of the most hopeful auguries for a better future for India is the fact that the life of the average Indian child is rapidly changing and definitely tending towards similarity with the life of the child in other progressive parts of the world, with respect to attention to health, food, clothing, relationship with parents, facilities for play, and cosmopolitan contacts.

With respect to food tremendous strides have been made. There is a much greater elasticity in diet. Dishes which are specialities of certain parts of India are now to be found in other parts also, and in addition, the diet which formerly used to be prescribed with hesitant tact by doctors, for tubercular patients, is very gradually becoming the standard diet of the more enlightened classes. Twenty-five years ago even the doctor's advice frequently used to be ignored in this connection, but now soups, salads, tomato juice, eggs, fruits and puddings have become quite common as a part of the daily dietary, where financial circumstances permit.

With reference to clothing, especially that of women and children, there is marked progress. A sense of orthodoxy no longer prevents the adoption of protection

Social customs are almost unrecognizably changed. In the streets we see married couples (to say nothing of unmarried couples) walking companionably actually side by side, sometimes even hand in hand, engaged in pleasant conversation. In cinemas people sit togethet regardless of sex, except when it is more economical for the woman to sit in the so-called "ladies," seats.

In streets and railway-stations, at bus stops and at ticket offices people push and jostle and crowd to such an extent that one sometimes looks back with regret to the

days when fear of ceremonial pollution resulted in the avoidance of physical contact. Women too play a very prominent part in this struggle. Working together with men as they are doing nowadays, they no longer hesitate to appear in public, with or without escort, and elbow their way along as the men do. They can be seen in every kind of restaurant enjoying their food, after which they powder their noses and dab on a touch of lipstick like the rest of the feminine world. Many drape their saris in the style of their favourite Indian film star. Regrettably enough, some of them see fit to imitate the injurious tendency of their western counterparts to smoke and drink, which may look smart, but does incalculable harm. Even a middle-class Indian girl now carries money in her purse-bag and she does not hesitate to spend it, many a stray rupee going towards the acquisition of the beautiful attractive imitation jewellery so plentiful in the market to-day, the wearing of which would have been impossible in the days when, more or less, it had to be real gold and genuine pearls or nothing, and when, in any case, one would not have dreamed of adorning oneself with foreign ornaments.

For expectant mothers living within reach of maternity hospitals it is no longer unusual to make arrangements there for the birth of their children. This fact is extremely significant as thereby many of the customs surrounding this event, the actual benefits of which had become very doubtful, are eliminated, and replaced by others more advantageous to the welfare of both mother and child.

Weddings have become shorter and more adjusted to the financial capacity of those who have to supply the

necessary funds. Similarly the giving of presents on particular occasions has been greatly modified and it is nowadays just as suitable to give a thing of beauty and less intrinsic value as to give an article which is appreciated mainly in proportion to its weight in precious metal or its durability.

The standard of the home and the mode of living are also tending to become similar to those in more rapidly progressing countries. Increased literacy, greater output of popular literature in local languages, cinema films, the radio, have made it possible for people to know more about other ways of living. Moreover, such residential arrangements as not-too-rigid Hindu colonies and Parsi colonies, mixed suburban residential colonies and even the no longer exclusive chawls have enabled people of all sorts of Indian social groups to become acquainted. Previously it was chiefly the men who, at their place of work, came into contact with other kinds of Indians. Now the women and children also have that opportunity, at home and at school. Those who do not have a common language evolve some sort of linguistic system which appears to serve their purpose, and so, in neighbourliness, they learn to understand each others' habits and customs, methods of cookery, styles of needlework, hear each other's music on radio and gramophone, share in each other's festivals, the children freely playing their games together.

Currently we also hear much about legislation for improving social conditions, such as laws regarding marriage, divorce, property, rights of widows. This is not the place to discuss these topics, but we have to realize how far-reaching the effects of such legislation are, both towards levelling up different parts of India and bringing India

adopt, for occasional use, some forms of Indian costume, and to respect Indian customs, as well as an attempt at mingling socially with Indians rather than with members of their own nationality during their stay here.

The few points I have enumerated, from among the many which could be mentioned, are enough to show the direction of present trends of society, with reference to the question under consideration in this book, and I think they should suffice to prove that we are definitely marching along the right road, in the way visualized by our author.

One can but hope that the present greatly regrettable splitting-up of India will prove to be, as our author has said in another connection, " a by-product, and even a necessary by-product, of efforts towards unification and equality ".

It is now, we assume, in our own hands, apart from the natural laws of evolution, to set the pace of our own progress towards the attainment of India's proper place in the world commonwealth of nations for which we all hope.

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# A NOTE ON TO-DAY'S PROBLEM

During the past few months, after we had completed the present work, unforeseen and gloomy changes, which threaten the very existence of the Hindu society everywhere in India have taken place, and they have enraged even the mildest among us. With the establishment of Pakistan the question of Hindu minorities has become one of the most gripping of our troubles. What should they do? How can we stand by them? Again, the outrages in the Punjab and the fate of Berar, are other bitter and most urgent causes that can no longer allow us to go our peaceful way of life. One thing we know, and that is that we must think and act or perish.

Action as suggested in the foregoing pages needs emphatic expression, and slight amplification too, as far as the present crisis is concerned. The situation as we have to face it to-day is quite peculiar. Hindu civilization has absorbed the shocks of alien invasions quite successfully, though imperceptibly, as tradition reveals to us. The Hindu culture of the many-layered past is in many ways intact in spite of numerous changes from outside. That is how castes became consolidated and reacted to external influences indirectly though effectively. This preservation of population kept the Hindu race going on, though it fostered the evils of rigidity and untouchability as we have already seen. The question that faces us to-day is this: Now that Pakistan is an established fact, and even Christian proselytising activities are going on as vigorously as ever, can the Hindu society survive such a tremendous shock? If it desires to survive how should Hindus organize themselves against outside aggression?

A majority of Hindus having, during the past many years, suffered much to achieve a political goal — though not as Hindus, but as Indians — have acquired an indomitability which cannot die out. The question is how to shape and utilize this strength for getting rid of outside aggression.

(1) In the event of bloody violence where Hindus are in the minority, the alternatives are either to combat

violence by stronger violence, or, where it suits the people, by Gandhian non-violence. Continual help from majority provinces is absolutely indispensable.

(2) Forcible conversions should be looked upon as no conversions at all and the converts be received back as if nothing had happened. The same policy should be pursued where women have been violated by force. The door of Hindu society should always be open to anyone who knocks at it.

(3) As the book suggests, cultural similarities of one's neighbours should always be an asset for strengthening one's group.

Apart from the measures suggested above, which serve emergent needs, a programme of permanent value must also be maintained, in order to keep the culture a living product and not an outcome of a civilization of bygone days. This programme, as Dr. Ketkar has already stated, depends on the nationalization of Hinduism by the elimination of every narrow concept that arrests our social and economic progress. New scientific trends of the west must be completely absorbed in all material walks of life if we want to keep pace with the world.

In order to keep our organization homogeneous and powerful we have to annihilate untouchability, and not only make the caste distinctions elastic, but even to abolish them by immediate legislation, which Dr. Ketkar also would most probably have agreed with had he been alive to-day.

If the emergencies make us conscious of cur racial being and even for the time foster bitterness against our opponents, the constructive programme, carried out determinedly, will help to lift us up out of the narrowness of racialism. We should not have to pay the same toll for racialism which the Nazis had to pay a little while ago. When once we get our footing in nationalization, we first become Indians, citizens of our country, and then citizens of the larger world.

June 1947 Durga Bhagvat.